heresy, but coerced to penitence, were forced to wear crosses of cloth, generally yellow, three spans long and two wide, sewed on their garments. Thus the symbol of Christian devotion was turned into a badge of shame.[1] It pointed out the wearer as an outcast. However, it depended on the mass of the population to say what it should mean. How did they treat persons thus marked ? They boycotted them. The wearers of crosses could not find employment, or human intercourse, or husbands, ox wives. They were actually unable to get the relations with other men and women which are essential to existence.[2] If the people had pitied them, or sympathized with them, they would have shown it by kindness, in spite of ecclesiastical orders. In fact, the cross was a badge of infamy and was enforced as such by public action. "The unfortunate penitent was exposed to the ridicule and derision of all whom he met, and was heavily handicapped in every effort to earn a livelihood." [3] It is evident that the way in which the general public treated the cross-wearers can alone account for the weight which those under this penalty attached to it. " It was always considered very shameful." At Augsburg, in 1393, for seventy gold gulden, the wearing of crosses could be escaped.[4]

259. Confiscation. Another penalty of frightful effect was confiscation. As soon as a man was arrested for heresy, his property was sequestrated and inventoried. His family was thrown on the street. It was out of the Roman law that " pope and king drew the weapons which rendered the pursuit of heresy attractive and profitable." "The church cannot escape the responsibility of naturalizing this penalty in European law as a

punishment for spiritual transgressions." [5] " It would be difficult to estimate the amount of human misery arising from this source alone." "The threats of coerciqn which at first were necessary to induce the temporal princes to confiscate the property of their heretical subjects soon became superfluous, and history has few displays of man's eagerness to profit by his fellow's misfortunes more deplorable than that of the vultures which followed in the

[1] Lea, *Inquis^* I, 467. [8] *Ibid.,* 464, 467-470. [5] Lea, *Inquis.,* I, 501.
[2] *Ibid.)* 470. [4] Flade, *InqmsUionsverfahren,* in.